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For some years prior to 1858, the chaplain of the Hudson Bay Fur trading Company at Victoria, in Vancouver Island, represented in his single person the Anglican Church on the coasts of the Northern Pacific. He was supported by the Colonial Government—i.e., by the Company, who were tenants, so to speak, of Vancouver and of the larger mainland territory of Columbia adjacent. He ministered to the chief factors, traders, and employes of the Company at Victoria, some few hundred in number, and to the very few settlers, chiefly old servants of the Company, who lived near to the town and fort. His church was a wooden erection occupying a site unrivalled for magnificence, lacking, however, any one feature, inside or outside, that could redeem it from hideous ugliness, or make it as a house of prayer at all harmonise with the glories all around it. In 1858, upon the discovery of gold in her creeks and rivers, Columbia was constituted a colony, and placed under the rule of the Governor of Vancouver. In the same year, through the munificence of the Lady Bardett Coutts, the See was founded, comprising the two colonies of Vancouver and Columbia, and a fitting bishop was found in Dr George Hills, for ten years senior curate at Leeds, and right hand to Dr Hook, and afterwards, for a like space, Vicar of Great Yarmouth, and organiser of a system of parochial work which drew bands of volunteer curates to that poor but important town parish, and made it, under successive Vicars, a very school of prophets and nursery of parish priests. He was consecrated on the Feast of St Matthias in 1859 in the Abbey of Westminster, and after an arduous tour in English and Scottish dioceses to elicit support for his schemes of work, he reached his new diocese on the Feast of Epiphany in 1860. Some clergy had already preceded him, either engaged by himself or sent out by Church societies at this representation, and in a wonderfully short space of time every important spot of ground was occupied. By the close of 1860, Victoria, the capital of Vancouver, and principal centre of population in the two colonies, had its second church and parish, not to omit its second rectory. While the first rectory, built for the Colonial chaplain at the cost of £200, was a substantial eight or ten roomed house of logs and battened and weather-boarded, the second rectory, built by the Rector himself in three or four days, at a total cost of some £20, was a twelve-feet-square shanty—a fair sample of the dwellings which for the same time sufficed for the bachelor clergy in the two colonies. But they had great recommendations: for the ventilation was admirable, and no time was wasted in moving about them, as everything was within arm's length. At Esquimalt, the great harbour, three miles from Victoria, a mission chapel had been provided and a school commenced. Services, more or less frequent, were being held on Sundays in country settlements, within twenty and thirty miles of Victoria; and the great need of higher education was abundantly met by the establishment of two ancient grammar schools, close to the Bishop's own residence, for boys,

#### THE MISSION IN BRITISH COLUMBIA.

I AM asked at a somewhat busy time, but by one whom I may not refuse to give the readers of this new serial a sketch of the history of missions in British Columbia. My personal interest in that diocese is the intimate one of its earliest labourers; and I am glad to think that the sympathy of the Scottish Church is not restrained: that it is able to pass from St Africa, and the field which she is there making to be peculiarly her own. He was consecrated on the Feast of St Matthias in 1859 in the Abbey of Westminster, and after an arduous tour in English and Scottish dioceses to elicit support for his schemes of work, he reached his new diocese on the Feast of Epiphany in 1860. Some clergy had already preceded him, either engaged by himself or sent out by Church societies at this representation, and in a wonderfully short space of time every important spot of ground was occupied. By the close of 1860, Victoria, the capital of Vancouver, and principal centre of population in the two colonies, had its second church and parish, not to omit its second rectory. While the first rectory, built for the Colonial chaplain at the cost of £200, was a substantial eight or ten roomed house of logs and battened and weather-boarded, the second rectory, built by the Rector himself in three or four days, at a total cost of some £20, was a twelve-feet-square shanty—a fair sample of the dwellings which for the same time sufficed for the bachelor clergy in the two colonies. But they had great recommendations: for the ventilation was admirable, and no time was wasted in moving about them, as everything was within arm's length. At Esquimalt, the great harbour, three miles from Victoria, a mission chapel had been provided and a school commenced. Services, more or less frequent, were being held on Sundays in country settlements, within twenty and thirty miles of Victoria; and the great need of higher education was abundantly met by the establishment of two ancient grammar schools, close to the Bishop's own residence, for boys,

under two English clergymen (one a high wrangler); and for girls, and three ladies, who volunteered for the work. Outside Victoria, a Mission had been begun for the Songee tribe of Indians. At Nanaimo (the Ne castle of Vancouver), at New Westminster, the capital of the mainland and at the smaller trading or mining towns for 250 miles up the Fraser River (Hope, Yale, Douglas, and Lilloet), clergy were posted, and churches were either built or planned. All this, the work of a single year, showed the energy and boldness with which the chief pastor the Church had begun to occupy with his clergy his allotted sphere of labour.

We talk at home, even in mission spheres, of parishes and parishes; and we import the words into our colonies. But there, the word seems often to lose their ordinary signification, and a "parish" gets but to its original meaning (a sojourning, a journeying, a pilgrimage), with applied to the condition of a colonial charge. A good deal of pilgrim is necessitated in a "parish" of some 200 to 300 miles in extent; at something like this, our missionary at Lilloet, in these early days, measured his ground. Often, in the saddle or on foot, for days and weeks together by day, and finding his lodging "on the cold, to make ground" by night, his life is not luxurious; and if he gets bread and which also "up-country" in these early days was problematical, if the number of young fellows who were speedily starved out, and came not the bread of idleness. Then as to parishioners. In a speckled country again, "strapped," bewailing their infatuation, and reviling made at the Mansion House about this time, Bishop Wilberforce like the colony. Columbia to a cave of Adullam, wherein the Bishop was to act, if could, the part of David, in reducing to order the motley element which its population was composed. The important feature, and however painful one, was the utter want of the female element. Let return made by the missionary at Port Douglas in 1860, as to the portions of adults and children, of male and female, in that small country trading town, serve as a sample of what the colonies were, of the mining season. It was determined that a more extended campaign from the two capitals of Victoria and New Westminster. Not included by the Bishop himself and three of his clergy, myself among the number. The plan adopted was as follows:—We travelled up country in pairs. The Bishop and one clergyman, starting from the head of navigation at Yale, on Fraser River, proceeded to Lilloet, 250 miles from the sea-coast, by one route. Myself and a companion, going by Harrison Lake and Port Douglas, reached Lilloet by another. There we all met, and from these figures speak of the utter absence of *home* life, of the refractory Williams Lake, some 250 miles further north. A third time we separated, humanising influences which woman's presence is designed to exerted, the Bishop and his companion going by way of Alexandria and on the rougher sex. Too much cause had early Missionaries to feel the mouth of the Quessel River, and so up the course of the Cottonwood stream, to a great mining centre, called Lightning Creek; and we, by a "it is not good for man to be alone."

The year 1861 saw steady progress in the Church work of Victoria and New Westminster. The great fact of the year, in the history of the colonies, was such development of the "gold diggings," higher up than to Antler and Williams Creeks, two other mining centres of

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mainland and through the interior of the country, as to settle beyond all question, in the opinion of competent judges, the richness of Columbia as a gold-producing country, and render it certain that there would be in the ensuing year a great influx of population. It came: and before the up-country was prepared to receive it.

Although the Colonial Government, with but small means, had exercised large borrowing powers, and were pushing their roads along from the head of navigation on Fraser River with all possible despatch, there was still a journey of some hundreds of miles into the remoter but richer districts, which had to be made on foot, or with pack animals, mules and horses, across mountains, through forests, and swamps, sufficient to break down even hardy travellers—much more the physically weak, who rushed out from English and Canadian counting-houses, and mercantile offices, to try their unskilled hands at a work so precarious and exhausting as gold-mining. Those who succeeded in reaching the far-famed Cariboo district had little reason to congratulate themselves. Gold did not lie on the hillsides, and if a man succeeded in taking up "a paying claim," it proved a paying out much more than a paying in, oftentimes costing 30 dollars to make 20. Food scarce, prices high, the chief items of flour, bacon, and beans, standing at 6s. per lb, it was quite sufficient to account for the number of young fellows who were speedily starved out, and came down country again, "strapped," bewailing their infatuation, and reviling the colony.

Meanwhile, this rush to Cariboo severely taxed the resources of the Church could not neglect a portion of the community which, however rough it might be in its composition, formed, and for a long time was likely to form, the bone and sinew of the young colonies. Two clergy-men had penetrated the inhospitable district of Cariboo in the previous summer of 1861, and one of them had remained there through a large portion of the mining season. It was determined that a more extended campaign should be prosecuted in the summer and autumn of 1862, to be undertaken by the Bishop himself and three of his clergy, myself among the number. The plan adopted was as follows:—We travelled up country in pairs. The Bishop and one clergyman, starting from the head of navigation at Yale, on Fraser River, proceeded to Lilloet, 250 miles from the sea-coast, by one route. Myself and a companion, going by Harrison Lake and Port Douglas, reached Lilloet by another. There we all met, and from these figures speak of the utter absence of *home* life, of the refractory Williams Lake, some 250 miles further north. A third time we separated, humanising influences which woman's presence is designed to exerted, the Bishop and his companion going by way of Alexandria and on the rougher sex. Too much cause had early Missionaries to feel the mouth of the Quessel River, and so up the course of the Cottonwood stream, to a great mining centre, called Lightning Creek; and we, by a "it is not good for man to be alone."

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the Cariboo district. Then, for some weeks during the height of the mining season, Antler, Williams, and Lightning Creeks had each its resident clergyman, some sixteen to thirty miles apart one from the other, the Bishop himself staying a Sunday or two, first with one, then with another, heading the Mission, and making the Church's influence felt in the chief seats of mining population. But the expense of transit for the Mission band, and of living there during a time of enormous dearth, was a very great strain on the Church finances. However, this had to be a secondary consideration. We were able to feel in the fall of the year that the entire country had been traversed, that every settlement along two separate lines of march had been visited, and services had been held, and that thus, throughout the colony, witness had been borne for Christ. And when the ordinary regular supply of means of grace is wanting, I am persuaded that one can easily underestimate the strange and blessed results that attend oftentimes this scattering of the seed by the wayside.

(To be continued.)



## BRITISH COLUMBIA.

The writer of the following is the wife of the missionary in charge of the most successful work among the Indians in this Bishop Hills can point to in his diocese. Lytton, on the Thompson River, is the scene of his labours; but Mrs Good is residing for a time at Victoria for the education of her children, and only enjoys rare and hasty visits from her husband. Such separations are among the common trials so frequently borne with uncomplaining cheerfulness by many a missionary. For some years past the congregation of St Peter's, Edinburgh, has sent a box to Victoria, the Bishop's residence, which has been of great use to the mission, and we believe the *only help of the kind they receive*, and last year it was enriched by a few contributions from other places; we hope that this beginning of wider interest will spread considerably:—

"A long time has elapsed since I received your most welcome parcel, given to me by Mrs Hills, and very often we have thanked you and your friends for its most useful contents. Mrs Hills also gave me unopened the Stirling parcel, which contained the dresses my baby is now wearing; they were very acceptable. The 'Bible-class' parcel was just the thing—please thank the kind givers. If I could only succeed in making you understand *how greatly* we often need a helping hand, it would then be easy for you to understand our joy when we get such a help! However, if you remember that I have eight little ones and no servant, you will know that I have very little time for needlework or letter-writing.

Mr Good has 60 accepted candidates for Holy Baptism this Easter, and he is greatly pleased with our people; they are steadily improving, and are wonderfully self-denying, travelling long distances to church and having very little food whilst absent from their homes. An old blind chief lately died; he had been a very reverent communicant for about two years, and just before he died gave the clearest proof of his faith and happy love. He called his people around him and entrusted them to listen to, believe, and practise the religion taught them by Mr Good, telling them he knew he should recognise them all again, and he thus strengthened many half-hearted among his

brethren. Our services in Victoria this Lent have been daily and better attended than in any previous year. The Bishop is looking much better than he did a year ago, and I think his hands are strengthened by the arrival of the Rev. H. H. Maggs, who is, I suppose, to belong to the cathedral. We have a Chinese class here, which I teach one evening a week, and I am now one of the 12 district visitors, but of course I can't do very much church work."

"Bishop's Close, 24th February 1877.

"MY DEAR MISS M.—Your grand yearly case arrived safely just a month ago, for which I beg to offer my very grateful thanks. The contents were extremely acceptable, indeed; thanks to you, we were enabled to have a sale about a week ago. Your woollen garments and *wegat* articles go off like wild-fire. I duly gave your package to Mrs Good. She was delighted, and the contents of the Stirling packet I also gave her, as the things exactly suited her children. If Stirling favours us another time I shall not be so generous, but put the things in the sale. I know you are aware of the Bishop's Close working-party, and how we add our work to things kindly sent us from England and then have a sale, the proceeds of which go to the mission fund (which supports clergy) and some special objects. Our last sale cleared £70, and the special objects were 2 churches, now being built at Cremains, 50 miles from Victoria, and at Comox, 120 miles from here. The sum may appear small to you, but it was hailed with great satisfaction by these benefited. Two other churches are also projected. At the cathedral some good work is now going on. I send you our Lent list. The daily services have never been so well attended. The addresses on the spiritual life and to children create much interest. Another part of the cathedral work is the services at 8 stations in country round about Victoria, taken by the cathedral clergy, who often ride 30 and 40 miles on Sunday to and fro. The Church of England is more and more looked to by the people of the country districts. The Indian work also makes progress. The Bishop on his last visit to the mission at Lytton (Rev. J. B. Good), administered the Holy Communion to 58 natives; there are there 330 baptised, 100 communicants, and 162 confirmed—this represents 9 years' work. Quite a scene occurred one day when the Bishop called upon any hokling back to come forward, and two sorcerers appeared; one said he had not been unobedient, but had noted how steadily the work had grown—first came the clergy, then the building, then the Word, then prayer, then the sacraments. He could no longer resist, but offered himself for baptism, and with his family. . . . Please express my heartfelt gratitude to all your kind contributors. Yours very sincerely,  
M. T. L. HILLS."

operations, and to leave places unsupplied that once were cared for by faithful pastors.

As this extended tour of 1872 is but a sample of the itinerating work that was always being carried on during the summer months, by the Bishop and such of his clergy as could be spared from settled spheres of labour, I may answer a question that has often been put to me respecting it, "Were you ever hindered or interrupted, and prevented from holding a service; and do you think that any permanent results attended efforts and ministrations that you could not follow up?" To the first part of the question, I may say, speaking from recollection after many years — interrupted, *never*; hindered or prevented from holding a service that had been announced — *once only*. We found, on the contrary, on the part of the most careless and godless, in a country where, at that time, some of the most godless of men were congregated, a readiness to *hear*, when no secular work or pleasure claimed their attention, and not infrequently a respect for our office and for the mission on which we were engaged, that showed itself by striking and unexpected acts of kindness. Let me give a sample. My companion and myself had been obliged to stay still in one spot for three or four days to recruit, his health having suffered from over-fatigue and insufficient food. Salt bacon and beans are filling, but not too nourishing when you take them, as the Yankees say, "straight" — *i.e.*, with nothing else. Here, in a valley of Goshen, shut in by rolling hills, all swamp and burnt forest, we found fresh meat, milk, and vegetables in abundance; and for very health's sake, as we should have no such chance again till we

reached Cariboo, some ninety miles north, we stayed by these fleshpots, albeit every meal was charged at the standard up-country price of ten shillings. The wayside house was thronged with miners and packers, some going up, some returning; the air was thick with the sound of blasphemy, and gambling had full swing night and day. The owners of the house were three Americans from New Orleans, where one of them had kept a gambling hell, and all of whom had strong opinions on the question as to whether "niggers" had "souls." Even on this unpromising soil, however, we were allowed to cast seed, our services on Sunday being fairly attended; and one of these "niggers" devoid of soul, in the person of the black cook of the establishment, showed that at least he had "bowels" (of sympathy), for he sent a message by me to Mr Cridge, the rector of Christ Church at Victoria, promising him \$50 (£10) towards the proposed enlargement of what afterwards became the Cathedral of the diocese. On the last morning of our stay in this place, having calculated that our score for meals would reach the sum of about £6 (we had slept in a tent near the house), I went to settle the account, and asked for a memorandum of the amount. My New Orleans friend turned his tobacco quid, spat, and then "guessed" that it was "as good as square." Seeing me look incredulous, he wrote on a half sheet of paper the sum owing, ran "a moist pen" through it, and tearing the paper in two, handed it to me, wishing us success at Cariboo. Was not this something akin to the receiving of a prophet in the name of a prophet — of which One has said that it shall not lack reward?

R. J. D.

## THE MISSION IN BRITISH COLUMBIA.

(Continued from page 42.)

On the return journey from Cariboo, in the fall of the year 1872, the Church of S. Mary was consecrated at Lilloett. With the exception of the Missionary stationed there (the Rev. R. L. Brown, since gone to his rest), the Bishop and his chaplain, myself, were the only clergy present. Other Churches were consecrated, either shortly before or shortly after, at Douglas, at Hope, and at Yale on the mainland, and at Sanich in Vancouver Island. As some of the expenditure, which in those days was criticised in not the most friendly spirit, was the expenditure upon Churches, let me mention what the Bishop's rules were: (1.) To give £1 in aid for every £2 raised from local sources, thus requiring that the place helped should more largely help itself. (2.) To encourage the building of the plainest fabrics, consistent with the decent solemnising of divine worship and the preserving of the distinctive character of the building as a Church. So far as I remember, considering the enormous price of labour and of materials in these days, the Columbian Churches could not have been cheaper. A seemly place of meeting for prayer and preaching and sacramental worship was all that was sought, enlargement and adornment were left for

richer times, which have yet to come. (3.) Not to sanction any building scheme unless there was a fair prospect of population continuing in that place. If a mistake was ever made (some might say it was made at Hope), I don't think the Bishop was to blame. The most far-seeing man in the colony, the late Governor Douglas, who thoroughly knew the country and its wants, and the probable course that trade, traffic, and population would take, was not always correct in his surmises, but proved a false prophet. We found, as the American Church had found before in California, whose circumstances and character in early days much resembled those of British Columbia later on, that something must be left to chance, that some risks must be run, some ventures made, in seeking to extend the machinery of the Church in a gold-mining region, whose population is of all others the most unsettled and migratory. And though it is true that at the present time there are, I believe, several Churches unused, and parsonages untenanted, it is not, so far as I am aware, from lack of souls "to be ministered unto" in these places, but from lack of men to minister, or of means to support the men, that the Bishop has been compelled to contract his

## THE MISSION IN BRITISH COLUMBIA.

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THIS does not exhaust the tale of open-handed generosity to a missionary on the part of a seemingly godless man. Some six or seven hours journey through the forest, after leaving this place, I discovered, to my great consternation, that I had lost the small travelling-bag in which was the entire stock of money—some £70 or £80, if I remember rightly—belonging to me and my companion. Remembering that we had stopped by a small stream some three or four hours before, it seemed almost certain that I

\* Very little of the £100 needed for a wagon for Mr and Mrs Oxland has been yet subscribed, and it is urgently required now that the Bishop and his wagon are gone to the Umtata. Will some kind friends help?



must have left it there. So, sending my companion on with the pack-horse to our intended resting-place for the night—a miserable wooden cabin in the midst of the forest, where man and beast would alike have to rough it—I retraced my weary steps through the many swamps we had traversed during the day, till I reached the spot at which I hoped to find it. But it was gone. One party of three roughs had passed us during the day (they proved afterwards to be three murderers escaping from justice), and they doubtless had become possessed of the welcome spoil, which must have lain full in their view as they came along the trail. It was too late to try and overtake my companion. My only course was to go back to the house we had left that morning, which I reached nearly exhausted and famished, and much to the astonishment of my late hosts. "Why, preacher, what brings you back?" I told them of my loss; but to be "dead broke" in such a country is too common an occurrence to excite much sympathy. They "guessed" I'd best have some supper, and find a soft plank to sleep on, while one of them lent me a dirty blanket. In the morning I was again freshened up by a "good square meal," and this renewed kindness emboldened me to ask if they would trust me sufficiently to lend me a few pounds, to carry us along till I could join the Bishop the following week in the Cariboo country. Without the slightest hesitation my former friend handed me £20, refusing to take even a written acknowledgment; and to make me more sure against disaster, he insisted on my carrying away an order for £20 more, on a Cariboo company of miners, with whom he had shares. "You mayn't meet your loss, you know, and you'll want cash. Pay when you like. Perhaps I'll be down in Victoria next winter and get it then." "But supposing I fail, or cheat you?" "Waal, I guess you wouldn't be the first that had!" Who could wish to shake such faith in human nature, especially when, being in distress, he finds himself the object of it. I could but thank him, and thank God too for finding me such a friend in a strange land.

In regard to the other part of our

question, how far such ministrations, which, from the nature of the case, cannot quickly or at all be followed up, effected any permanent results? It really seems fair to answer that the same question might be asked of the Apostle, who, "in journeyings often," must many a time have told the story of Divine Love in places from which he speedily passed on, only to return, if at all, after the lapse of many months. In purely evangelistic work (and ours was this in great measure), the preacher will, as frequently as not, be an itinerant. "They went forth and preached everywhere" (Mark, xvi. 20). We have the Divine warrant for scattering the seed broadcast by the way-side, no less than for the deeper cultivation of the garden grounds. I think we are apt to be a little too impatient about results, and therefore too impatient of any work from which immediate results cannot be reasonably expected. But the Church's office is not simply, and I may say not in the first instance, to win converts, but to "manifest the Truth"—to witness to Christ and the Resurrection. And this "whether men will hear, or whether they will forbear." Results will in most cases follow, and a call for a settled ministry will succeed the awakening efforts of the evangelist. In Columbia the call has often come, and the Church has been unable to respond. In such a case, even the occasional services, for a few days at long and chance intervals, may be of untold benefit in keeping faith and godliness alive in a remote mining district, or amongst the homesteads of scattered settlers.

Curious is the strange mixture of people, curious the expressions, which meet you continually in American gold-diggings. Here are items from my diary notes of this summer's work in company with the Bishop:

I was beating up for a service we were about to hold on a "creek," and I went from tent to tent and hut to hut, constraining them to come in. As I proceeded, the following short colloquy takes place within earshot:

*Miner No. 1.* "Waal, what class du you take that 'ar to be?"

*Miner No. 2.* "Jew, I reckon, from his fixins."

*Miner No. 3.* "Taint no Jew at all; guess it's one of them preachers just cum threw."

*Miner No. 2.* "Guess you're right tu. W'y, suddenly, that's so."

*Miner No. 1.* "You bet?"

In an eating-house and bar-saloon into which I made my way, on a similar mission, my eye caught a large placard over the counter, bearing the notice, "Jaw-bone played out here." In Yankee phraseology a thing is "played out" when it is good for nothing more: used up. But jaw-bone; what was this article? When a man had no money, and went about living on tick, always putting off his creditors by an assurance that he expected remittances next week, or was sure to "strike it rich" on his mining claim in a day or two, he was said to be living on jaw-bone—i.e., by a free exercise of that portion of his physiological structure. We may compare the expression, common I believe among the great classical orators of Billingsgate, "Give me no more of your jaw." The notice in question, done into vernacular English, was simply an announcement that no credit would be given.

A well-intentioned scheme was set on foot during this year for sending out young women to the colony to supply the pressing want of domestic servants. A large number arrived about the time of our return to Victoria from the upper country, and were quickly portioned off amongst the many applicants for their services. Some few proved the right sort, and some very much the reverse. Against the others made by respectable masters and mistresses, there were the indolent saloons held out by hotels and drinking-saloons to decent-looking and attractive young women, to act as bar-maids at wages ranging from £10 to £14 and higher per month. It proved a temptation too strong for resistance; and in such cases decency and respectability are sadly apt to disappear. Others were sent out who proved altogether unfitted for domestic service; would-be young ladies, ready to be governesses, companions, wives, anything, in short, except that for which they were sent from England, and which if not prepared to be, they had better

have stayed at home. Meantime, this year 1862 saw a considerable increase in the number of families who arrived in the colony; and with this, a decided improvement in the tone of society, and enlargement of home influences.

Early in the year 1863 the Bishop decided to go to England. His departure was delayed by a large opportunity presenting itself for a visit to Metlakahlah, a C.M.S. station under Mr Duncan, in the far north of British Columbia. More than anything he had seen, this wonderfully successful work seems to have impressed on the Bishop a conviction of the large results that might be looked for in endeavours to evangelise the native tribes: and his visit added considerably to the interest of the tale he had to tell in England. I visited the Mission towards the end of the year; and these two visits added nearly 100 to the number of the baptised. The story of the Mission up to the year 1870 may be read in an admirable little volume by the Rev. J. Halcombe, entitled 'Stranger than Fiction.' It is published by the S.P.C.K., and contains copious extracts from the diaries and letters not only of Mr Duncan himself, but of the Bishop, myself, and many others, who at various times have been privileged to minister among the Metlakahlah Christians.

Duncan's mission among these Tsimshyan Indians was the first great effort made for these aboriginal tribes. Several lesser missions have been attempted at various times, and with varying success, among the Songcees, the Nuuahs, the tribes about Nanaimo, Cowichan, Comox, and other Vancouver districts. Too often, however, before any marked or permanent results had been attained the poverty of the Mission necessitated the withdrawal of the missionary. In Columbia proper, wayside sowing of the seed by the Bishop and clergy in their turns through the country was, for a long time, all that could be attempted; until Mr Good commenced his great work amongst the Lytton and Thompson River tribes, which already rivals and bids fair at some future time to surpass even the wonderful work at Metlakahlah.

R. J. D.

The following letter has just reached us from the missionary above referred to:—

"ST PAUL'S MISSION, LYTON,  
BRITISH COLUMBIA,  
October 17, 1877.

"WILLIAM kindly permit me, through your serial, to inform your readers of the urgent need I have long had of a light conveyance, for enabling me effectually to shepherd the ever-increasing number of Indian converts in this vast district, as well as to visit the scattered white towns and settlements which are also under my care. Having exceeded my private means in establishing this Mission, I am under the necessity of appeal-

ing to the Church at large to supply my lack. I humbly trust, therefore, by means of many small contributions—say, half-a-crown—to raise a sufficient amount by next spring to provide the outfit I require; and I shall be deeply thankful to any who will send this amount to Miss

H. MACKENZIE, 31 ABERCROMBY PLACE, EDINBURGH. Please to say, with the offering, 'For Mr Good's outfit,' and I shall be kept duly advised of all helping me in so important a matter. Commending myself and work to all who desire the extension of Christ's Kingdom among men agreeable to our Church's mode of propagating the same.—I am, dear Mr Editor, yours expectantly,  
"J. B. GOOD."

## THE MISSION IN BRITISH COLUMBIA.

(Continued from page 103.)

Is giving a sketch of this Mission as is desired by readers of the 'MISSION CHRONICLE,' I can no longer speak as an eye-witness, or relate, as I have been doing hitherto, my own personal experience. I know the district, or a great part of it, particularly that which is the centre of Mr Good's work. I have had knowledge of both whites and Indians, the dwellers there in days gone by. But it was not a bright spot in the diocese; rather—amongst the many dark spots, it was one of the darkest. Yale, some 50 miles lower down the Fraser, with its clergyman and church; Lilloet about 50 miles up the Fraser, also with clergyman and church—each offered some testimony at least, for the kingdom of Christ, each possessed some influence for good; and the Indian dwellers in and near these places had some proof given them that white men had

a religion, though most might choose to neglect it. In Lyton all such evidence was utterly wanting. The Bishop had no one to put there, and the authority in the place which upheld the laws of the colony, had little care for the laws of God. Once, I believe, I tried to hold a service there and utterly failed. It was the only occasion on which I could not succeed in gathering even the one or two together.

Such was Lyton and its district in the years in which I knew it. What a change has, under God, been wrought since my return to England in 1865 let the following pages tell. The Rev. J. B. Good, a student of St Augustine's, after a short apprenticeship to work in the Nova Scotian or Newfoundland diocese, joined the Columbia Mission in 1861. For some few years he was resident clergyman

at Nanaimo on the E. coast of Vancouver Island, the seat of the coal-mining, and next to the capital, Victoria, and to New Westminster, the capital of the mainland, the most important post in the diocese. I was twice at Nanaimo during history there, preached in his church and attended his Indian service, on the Native Reserve, a mile south of the town. Here he gained experience which, doubtless, served him well in later days. I heard that year after I came home. I heard that the Bishop had moved him to Yale, 100 miles up the Fraser River, the highest point that the river steamers reach for, immediately above Yale, the valley becomes a gorge, the scenery grand but terrible, and first the Lower and then the Greater Cañon \* bar all further progress. The wagon road through these cañons to Boston Bar, some 35 miles, is a wonderful triumph of engineering, but it was only in process of building in my time, and the fatigue, and, at one time, the risks of travel beyond Yale were very great. Standing, therefore, at the head of river-navigation, Yale was an important post as a forwarding depot for the upper country, though its palmy days were at an end when the lower "bars" between Hope and Yale became exhausted; and the hundreds who worked there in 1858-60 had scaled the almost impassable mountain barriers, and penetrated far into the interior—eastwards to Similkameen and Kootanie—northwards to Quesnelle and Cariboo.

For six months before Mr Good's arrival, Yale Parsonage had been untenanted and the people unshepherded. At once the Missionary buckled to the work before him. Except the Chinese, every class of persons profited by his ministrations—packers, traders, coloured people (Africans), and Indians. The law which made the giving or selling of drink to an Indian a penal offence had been strictly enforced by the resident magistrate (who in other respects proved a true helper and friend), and this no doubt had had the effect in great measure of preventing the wholesale deterioration of the native race close to Yale; and Mr Good, therefore, found them, for the most part,

to be well off, living in decent dwellings, and, to some degree, civilised. Concubinage of females with whites was painfully common here, as elsewhere. Still, there was a marked capacity for higher things, and no time was lost in beginning work among them. After a few months he was able to write: "The Indian attendance at church has been steadily increasing, and the behaviour of those who have been longest under instruction is most satisfactory. I have every reason to believe that an earnest spirit of inquiry is aroused in many minds." One touching case of a Magdalene's conversion is recorded at this time. The poor native lay dying, but the shepherd tracked the sheep and daily ministered to her. Ignorant at first of all religious knowledge, she yielded herself at last to the story of love. Manner, conversation, spirit, all were changed, and when at last she died in deep penitence, confessing her faith, the missionary could thank God for this earnest of a future ingathering, "the first-fruits of Yale unto Christ."

A new call to a larger native field of labour was, however, impending. It was in the spring of 1867 that an embassy of Lytton and Thompson River Indians came to Yale and sought an interview with the Missionary. They were led by a renowned warrior, Sashitán by name; and the object of their mission was to induce Mr Good to come and settle amongst them, and teach them to know the true God.

During the previous year of his sojourn at Yale, the place had often been visited by stranger Indians, some of the Lytton tribes amongst others. They had heard chance words spoken at Indian services (as we call chance); but some of this seed scattered by the wayside had, by chance again, fallen on honest and good ground; and ere long it was destined to spring up. Very soon the door is set open, and these seekers after truth appear with their cry, "Come over and help us. In another way, too, the call reaches him. The wires of the electric telegraph had shortly before been carried up through the mountains, so as to put the Cariboo mines and the interior

in communication with the seaboard, with Victoria, with California, and so with the eastern coast and with Europe. And now a message is flashed along these wires from the Lytton Indians, entreating that the messenger of good tidings would no longer delay coming to them. Strangely indeed do different ages and periods contrast. In the first century it is the vision of the man of Macedonia that beckons the messenger onwards; in the nineteenth it is the electric telegraph. But in both cases alike—for the ancient Greek, for the modern Indian, for the civilised, and for the savage—the want is the same, and the cry is the same, as it is the same Lord over all, rich unto all, and saving by the same Gospel. Ere many months had passed, the Bishop had been able to supply Mr Good's place at Yale with a fresh arrival from St Augustine's; and he, with his family, was settled at Lytton.

He had prepared for his removal there by a preliminary visit, on which occasion he assembled the Indians, some 600 in number, learned all he could respecting their families and abodes, and pointed out plainly what he should do if he came to be their teacher and guide. Evil habits, wicked deeds, sorceries, drunkenness, lawlessness of every kind, it would be his bounden duty to censure, to correct; to oppose by every means in his power. How would they take it? Would they not, after a little time, after the present excitement had worn out and the first emotions evaporated, rebel, and at last turn against him? We read in the reports of those days "that many wired under his reproofs; yet all stretched out their hands, and with one voice begged that he would take pity on them, and be to them a father and a friend." Then he bid each one who was resolved to stand by what he had said and promised, and who with all his heart accepted him as God's messenger, to come up and give him his hand as a token of sincerity. This was done, and the contract formally ratified by which he took them for his flock, and they owned him as their minister.

At the end of six months he is able to report 63 full catechumens and

nearly 400 probationary ones, with several young men of promise as subsidiary mission agents. At the end of a year, just before the Bishop paid his first visit to the Mission, he is able to write:—

"I have nearly 600 catechumens, scattered over a wide extent of country, much of which is very difficult of access, and not a little perilous to travellers. Besides these, probably as many more are gradually being prepared for admission into our ranks."

Missionaries are not idle men, nor does the daily routine of the work suggest much of ease or of rest to either mind or body. Thus he writes of his work at this time:—

"Besides my Sunday duties, which are heavy, I have my Indian school, week-evening services for enrolment of catechumens, and for catechetical instruction; receiving or taking leave of Indian visitors from all parts of my extensive district; acquainting myself with the Indian settlements far and near, and attending to all their wants and interests; ministering to the sick, my medical knowledge and large supply of drugs, so kindly purchased for me by the Bishop at my request, standing me in great stead, and greatly increasing my reputation among the tribes; acquiring the Indian language; keeping up correspondence connected with the Mission; ministerial work among the whites at Lytton; domestic duties, and other concerns."

Readers will better understand the laborious character of Mr Good's work if they bear in mind that not more than 200 or 300 natives had their home at Lytton itself. The villages of the tribes with which the mission concerned itself, lay up the Fraser nearly as far as Lilloet, forty miles away, and up the Thompson River for a very great distance eastwards. But from distant places, as much as fifty or sixty miles off, they would flock in on the Saturday, in order to take part in the services of the central station, deterred neither by toilsomeness of travel nor by inclemency of weather. It was a happy time for the Mission, and cheering to the Missionary, when the chief pastor of the Church paid his first visit to this new centre of evangelistic work in the summer of 1868. Three miles

\* A cañon is simply a gorge or defile.



below Lytton, the Bishop and his companion, the Rev. Mr. Reynard, were met by a large cavalcade of horsemen consisting of Mr. Good, some sixteen chiefs, and other leading Indians to the number of sixty, all adherents and catechumens of the Mission. It was a picturesque sight:—

"The chiefs were decked in every colour and grotesque array. There were head-dresses of fox-tails and lynx, trappings of red and blue, and belts of bead-work and embroidery, and strings of bells round the necks of the horses. Some of the chiefs were old friends whom I had met in former times and spoken to about God and the Saviour. Men, whose histories were written in blood and sorceries, had become humble, teachable disciples of the Lord Jesus. On entering Lytton I found a great body of Indians waiting to greet me. I had to shake hands with 700, who were all adherents of the mission; and many had come from fifty to a hundred miles to meet me."

The Bishop paid a lengthy visit; and the accounts of the services he attended are striking and full of interest. To these I will refer again. But specially interesting is his mention of two chiefs, Sashidin and Spintlum. Both were probationers for two years before being admitted to holy baptism, submitting themselves to discipline with the meanness of their tribes. And more, they were proving themselves leaders in bringing their people to Christ. Examples they were by their consistent lives, and by their constant attendance at the services of the church, while not unfrequently they would address their former braves and warriors upon the blessings of the Gospel of peace. Here is a sample of Spintlum's harangue. Addressing the Bishop, Mr. Good, and Mr. Reynard at one of the services, he said:—

"You are come to us because God has sent you. You have brought us the knowledge of the truth. We have had others among us, but they did not teach us right. You have brought us the Holy Bible, the Word of God. We earnestly pray you, continue to teach us. We shall never grow weary of hearing God's truth."

Both these men have long since been confirmed and become communicants, and have proved right hands to

the Missionary, great and strong influences for good. But what a change in a few years! I was through the district in 1861, and again in 1862. Their names then, not many years before the planting of the Mission, were names of terror. Warfare and impetuous, the doers of desperate deeds, they had reaped little of bloodshed and violence. And now they have taken upon them the yoke of the meek and lowly.

Already, after a year's work only, in soil which had been hardly touched before his coming, Mr. Good was able to record many blessed signs of general improvement:—

"The people are more cleanly, more faithful in their matrimonial alliances; prostitution (amongst heathens) is almost extinct; several medicine-men (sorcerers) have given up their profession, and, as they had no books to burn, they have sacrificed their gains; gambling, once perniciously general, has all but ceased throughout the district."

Those who are at all conversant with Indian character and customs will admit that these are great and striking changes to have been wrought after so comparatively short a period. Nor, six months later on, does he find that there has been any reaction after the novelty and excitement of the planting of the Mission has had time to wear itself out. On the contrary, occasional lapses have been followed by sincere contrition and an eager desire to redeem the past,—brought about, too, in the happiest of ways, by the labours and exhortations of the band of native Church helpers who were being formed out of the main body of enrolled disciples, deeply imbued with the principle that they, as well as the English Missionary, had a mission to their weaker brethren.

Of course there were hindrances and obstacles many and serious; none greater than those arising from pro-pinquity to vicious and godless white men. Lytton was a place that knew no Sabbaths. Alas! few were the places in Columbia which did. But Lytton, as I have said before, was pre-eminent for its total disregard of all religious recognition. And there were ever evil-minded men on the watch

to seduce the converts into sin, against which all the vigilance and care of the Missionary and his helpers did not always prove effectual. Not unfrequently, too, the watchful eye of Mr. Good would be withdrawn for some days at a time. He was never sparing of himself, and we find in his journal, at the close of 1862, the mention of a ride of more than 50 miles (and the same returning), just before Christmas, to administer Holy Baptism to an old sick and dying chief, named Mahasaut. Such journeyings were never time wasted, though sufficiently trying to the Missionary's endurance. The thermometer registers from 20° to 30° below zero in a Columbian winter. Still, opportunities are afforded of visiting scattered settlers, who gladly receive the clergyman as a rule, making him a welcome guest,—of looking up catechumens in distant villages and receiving reports from Indian helpers—while frequently the Missionary would be accompanied by several mounted natives with whom, as he rides along, he can hold intercourse on things concerning God and Christ Jesus. In a most interesting

report of 1863, he is able to write thus of the number of adherents:—

"During the last quarter we have added 100 to our list of full catechumens, making our entire band of disciplined and closely watched probationary disciples mount up to well-nigh 800 of both sexes, all, with few exceptions, being adults, the majority also married, with numerous progeny, who will, as they grow up, be sure to imitate their elders and conform to our teaching. I estimate therefore the number of disciples at large, young and old, to be at least 2000, there being in the Yale district under Mr. Holmes nearly as many more. Continually we have inquirers seeking us from most distant parts, attracted by the widely scattered reports of the Mission."

It was about this time that two chiefs from the Similkameen, a distance of 150 miles, came to visit the central station, and seemed to be deeply impressed by what they witnessed. Very satisfactory too is it, and a testimony to the Mission's work which even worldly-minded men would recognise, to find Mr. Good stating, "We have not had an instance of any of our people offending against the civil law since my last report to the society."

R. J. D.

We have sad news from our friends here. The Rev. J. B. Good writes, on January 29, from Victoria, in the name of his wife, who, having fractured her arm, was unable to hold a pen. He desires to express their thanks to those who had a special remembrance of his large family in the box sent out last summer through the Ladies' Central Committee. Alas! the "Lady Lampson" was wrecked when within a few hours' sail of port, after one of the shortest passages on record. Overtaken by a terrific storm, she struck on a rock in endeavouring to enter Esquimalt harbour. The cargo, though recovered,

"Was so damaged that Lloyd's agent condemned the whole, and it was sold for the benefit of the underwriters. The Bishop was able to get possession of his damaged boxes by sacrificing £20 of the insurance. The balance of it—£60—will be paid him in due time, and we may get a modicum of it, as representing your parcel and one other that came out for us under cover to the Bishop. On opening your packet, everything was found to be saturated with sea-water, and most of them stained, chiefly on account of the purple knitted jacket so kindly made by Miss F. You can fancy what

a drying we had, and how anxious we were to make the best of so unforeseen a trouble. Every article you sent was in instant requisition. . . . Your recipients are now comfortably provided for, who before were in almost absolute want. . . . May I suggest that stockings, socks, buttons, tapes, needles, and common things of that sort, are simply irreplaceable, and save us so much outlay here. I am here for three months with my native catechist, preparing my native Liturgy for the press, and am very busy. . . . Of course the fragile presents were all destroyed; but we were so thankful to recover the more needed things that we could not lament the loss of minor matters. . . . My Mission, I am thankful to say, was prosperous when I left; but we are terribly hindered, for the reasons I have more than once brought under your notice."

While Mr Good leads the life described in this number among his "red men," Mrs Good has been obliged for some time past to live in Victoria, on account of her children's education, and for medical treatment for the eldest son, a lad of seventeen, a patient sufferer from hip-complaint. His father, who can only visit his family about once a-quarter, speaks of him as "still on crutches, exceedingly delicate, and a source of great anxiety."

We have received from the Rev. J. B. Good a copy of his newly-printed translation of the Services for Morning and Evening, Holy Communion, Baptism, and other occasional services, into the Indian tongue spoken by the tribes of the Thompson River. It seems a piece of work very creditable to the Mission Press at Victoria. It testifies still more to the years of unwearied labour, in the face of difficulties of every kind, which have produced such a valuable proof of the reality and depth of Mr Good's work

among the Indians. It is, we believe, the first time that any of the languages belonging to the tribes of the extreme north-west have been reduced to print. Dating from "42 Mile House, en route to Lytton," on the 3d April, he says:—

"I am writing you this at 10.50 P.M., after having walked some sixty miles these last four days on my way from Victoria to Lytton. I have to see our Indians along the road, and, though weary and foot-sore, it is a great pleasure to witness their hearty demonstrations of delight, and to hear their exclamations of joy at my return. . . . Just now we are being tried on account of one having risen up from among the Indians of the Lower Fraser, who announces himself as a great prophet, who has had special revelations made to him in a state of ecstasy, after years of watching and fasting and solitary communion with God on the mountain-tops. He lays claim to supernatural powers, declares that he can command the elements, works miracles, is empowered to change the Sabbath, and has bewitched the people already to a marvellous extent, giving out that he is some great one commissioned to redeem them from all their evils. I have been continually engaged all the way up in restoring our people to their senses, and expect to meet the man, who is now on his way from below, at our great Easter gathering. What wisdom from on high we require when Satan transforms himself into an angel of light! Truly you have need to pray for us."



## THE MISSION IN BRITISH COLUMBIA

(Continued from page 131.)

THE years 1870-71 saw no check to the continued growth of the Mission. One most important step was the removal of the Mission premises from Lytton itself, and the rebuilding of them about a mile lower down the valley, at a spot I can still call to mind, though it is sixteen years since I stood there, and which Mr Good describes as "possessing a view of river and valley and mountain unsurpassed even in this neighbourhood." It was a tedious task. He was himself head-carpenter, and aided only by his natives. Every board of the old building, besides the large quantity of new material needed for the work, had to be carried to the spot. A substantial dwelling-house was essential in a climate which, though confessedly healthy, is yet subject to extreme variations, being Siberian in winter, and Indian in summer. For the present, the school did duty for church, until the missionary should be able to construct an edifice in which,

"As intended for a flock in various stages, from almost downright paganism up to fully prepared membership, it would be well to introduce the distinctions made of old between faithful catechumens, hearers, and penitents."

Let Mr Good tell his own summary of thankfulness and its causes at the close of 1870:—

"Besides having secured our long-coveted site for Mission outside Lytton, and completed the dwelling-house and school, we have the gratification of feeling that—(1.) Peace reigns throughout our camps; we hear of no quarrels. (2.) We are organically more united than ever. (3.) The district is untroubled by sectarian strife or intrusion. (4.) Our proselytes are, as a rule, increasingly industrious; and though this year there are neither berries nor salmon, there is little complaint, and no revival of the old superstitious ways of accounting for the lack. (5.) Individuality is more marked. Some happy deaths have been noted, and converts have given cheering testimony of knowing in whom they have believed. (6.) The Church service is well attended; the fact of its being a mile from the main village affords some test of the sincerity of our hearers in waiting upon our ministry. (7.) Sunday is now universally observed throughout the stations; while in the European town the stores are now closed, and Sunday traffic has decreased. (8.) Our white congregations improve. (9.) There is less immorality; a kindly feeling is being shown us on all sides."

All this, let the reader bear in

mind, after three and a half years' work only. What the strain of that work was to the one single-handed worker is sufficiently evident in the fact mentioned at this time:—

"Our 800 catechisms of both sexes are scattered over a country 4000 square miles in extent, whose children are without systematic Christian training and supervision; and it is only occasionally that the great bulk of these adult proselytes can attend the ministrations of the Word at the chief centre of the Mission."

It is, however, a very sure and very cheering evidence of the value that the Indians themselves were learning to set upon places set apart for God's worship, to read of an old chief, fourteen miles below Lilloet, and therefore about forty above Lytton, building a little mission chapel for himself and his people, in which, in the ensuing summer of 1871, Mr Good ministered, during one of his fatiguing tours. The little chapel was lined with white calico, which, in the interior of British Columbia, had not been bought for a trifle. The chief had also provided a hand-bell, which brought together a goodly congregation. The place I will remember, having camped close to it in 1861. It bore an evil reputation for a long time—

"A complete nest of thieves, outcasts, and murderers: how the honesty of the people is proverbial, and a stranger is as safe amongst these natives as he would be in many parts of England or Ireland."

The Bishop was present in 1872 to open the new church. About £30 in cash had been contributed towards it by the natives themselves. And this, to considerable expenditure of time, labour, and material upon district chapels, such as I have just alluded to. On the present occasion, there was a considerable muster from all parts touched by the Mission; and though the number when the Bishop baptised was small—26 only—they gave abundant proof of careful and satisfactory instruction. Amongst the baptised at this time was a young man of great promise, Silar Nalee, who afterwards was employed as a native catechist. The question of polygamy

came at this time to the front; and it became necessary to decide upon some definite course to meet such cases. Of course it was ruled that a polygamist could not be admitted to baptism. But the most difficult question was, which of several wives should be retained? It seems easy enough to say, "the first of course." But the chances often were that her claim was less strong than that of some later-chosen wife. She might have been taken, having already two or three former husbands living whom she had successively left. Eventually, the Bishop seems to have decided, and wisely, to leave it to the man himself which he might choose to retain.

The festival of Pentecost in 1873 was an important one in the history of the Mission. Again the Bishop was present, and there were added to the Church of Christ in Columbia 124 adults, including 23 chiefs and 18 infants of Christian parents; while 19 of the 26 baptised in the previous year were confirmed. It was the season of floods, when the Fraser River and its tributaries are tremendously swollen, and the dangerous height of the Nicola River prevented a large number from attending, who else would have been there.

"Some of those who were baptised had been under instruction as much as five or six years. Their improvement in knowledge, good habits, and appearance is manifest, and reflects credit on the Rev. J. B. Good, whose exertions and sympathy for the Indians have given him an important influence amongst them for good. We heartily wish success to all such efforts."

I quote these words from a Columbian newspaper, dated June 7, 1873. They are valuable as testimony from an outsider of a class not usually given to say kind things of the Church and her work, so far as my experience goes—I mean newspaper editors. This particular paper, however—the 'Mainland Guardian'—not unfortunately has noticed the Lytton Mission, and always in favourable terms. Again, at Whitsuntide 1874, a great accession was witnessed of members of the Church from among the catechumens. And again the missionary had the great advantage and blessing

of his diocesan's presence. All through the tedious winter preceding the festival, from distant places, undeterred by snow-covered trails and the keen frost of a district in which 20° below zero is reckoned mild, the candidates for baptism and for confirmation would flock in, week after week, spending Saturday night and Sunday at the station, and returning to their villages on the Monday. The Rev. F. Gribbell accompanied the Bishop on this occasion. Saturday was devoted to examination of adult candidates, who all day long kept flocking in. Groups covered the plateaux outside the Mission premises; there they pitched their temporary canvas dwellings; flags flew in numbers; and, as night drew on, huge watch-fires blazed around, lighting up the picturesque scenery on all sides. On the great Christian festival, there was an early service at 7.30; and the 18 natives already confirmed received the Holy Communion at the hands of the Bishop and clergy. Again forenoon service was held, but this time in the open air in front of the Mission premises—for the church could not contain the nearly 900 who were present of natives only, there being at the same hour a service in Lytton, held by Mr Gribbell, for Europeans.

The Indian service—prayers, hymns, &c.—was all in their own tongue. The Bishop and Mr Good preached in turn. The service lasted (what would our respectable home congregations say?) and this, remember, is very much shorter than we have known of at the Lytton Mission) for three hours. Then in the afternoon came the baptisms. The Bishop baptised 54 adults. Mr Gribbell administered the same initial sacrament to 21 children of Christian parents; and then the Bishop confirmed 116 baptised in former years, who had given good evidence of steadfastness in Christian faith and living. In an account of the day's proceedings given by the same newspaper already referred to, the writer closes with the following remarks:—

"It was patent to any stranger attending the various services on this occasion, that healthy evidence was given of progress in real religion, by the Scriptural statements and earnest exhortations of

the Indians when called upon for the proof of their knowledge, and by the many instances of entire change of character. . . . Close inquiries of the chiefs and watchmen, who are a sort of church-wardens, revealed great improvement in village revels; there is decidedly more industry than formerly, and, as a consequence, all are better off. In short, we think there can be no doubt as to the success of the labours of the Rev. J. B. Good."

Mr Good came on a visit to England in the following year, 1875—his first visit since he joined the Diocese of Columbia in 1861. He spent a few days with me in my Surrey Rectory, and while here he sketched out a short notice of his work for insertion in the S. P. G. monthly serial, which, being very busy in other appeals, he put into my hands to fill in and correct for him before sending it to the printer. Furnished with his facts and figures, and information as to his *modus operandi* and aims, I found it easier to rewrite than to amend, and I may, therefore, largely quote what are almost my own words, in order to give the readers of the 'Chronicle' the missionary's own review of the eight years of the Mission.

He sets down, then (this was three years ago), the number of *adherents*, including all disciples in all stages, at 2000; *catechumens*, many of them of some years' standing, over 1000; *baptised*, 350; *confirmed*, and preparing for Holy Communion, over 200; *communicants*, over 50. I question if a mission in one of our English towns could show better results. But of these, too, had been raised up an efficient body of native helpers. During the missionary's absence the work was intrusted to them, aided and counselled by Mrs Good, who kept her husband informed of the state of things among his people. Thus, *e.g.*, she writes to him, dated Easter-day 1875, a letter he received while in my house:—

"Nalee, our catechist" (of whose baptism by the Bishop mention was before made), "is here, and about 200 Indians with chiefs, Naaschut, Shinnacitta, Shinnacitta, Spintum, Meshal," &c. (Some of these, be it remembered, had come fifty miles.) "They spent some time in conversation with me. They say Nalee spoke strong straight, good words. The church

was full. Service lasted from 11 to 3.30." (Think of this, English clamourers for shortened services, and protesters against thirty-five minutes' sermons!) "Nalae was thoroughly exhausted when he came back. The chiefs tell me they are doubly watchful over the people, now you are away, and when you return they will come to you as one strong man, being all of one heart. They bid me say they long for your return, and your approbation."

The moral and social results of the Mission's work are thus summarised:—

"Family life is purified; marriage is had in honour; the people have become sober, industrious, self-restrained; the men give honour to the weaker vessel. Crime is almost unknown. Sunday, so desecrated by whites, is revered by native Christians. They flock from long distances to the house of God in decent attire—the purchase of their own labour. Chiefs and watchmen maintain order and law in their several camps and villages. In short, among the inhabitants of Columbia, they are fast becoming a respectable part of the community, proving themselves more and more capable of the highest civilisation."

Surely, apart from the higher question of religious belief, here are secondary results of the most important kind affecting the political and social well-being of a country.

Mr Good spent several months in England, and returned to the colony early in 1876. The Bishop was again with him in September of that year, when 8 more were baptised, and 53 confirmed; while, at an early celebra-

tion of Holy Communion, there were 53 native communicants.

"There is a great increase of intelligence, and the faces of our baptised Indians show a marked superiority over those of the heathen."

The Bishop, whose words I have just quoted, gives, in this letter, a very striking account of an incident characteristic of these Indian services. He was preaching on the text "Come unto Me," and he called on the unbaptised to come forward, pressing the text as an invitation to *all*, however bad they might have been.

"Two sorcerers stood forward amid great excitement, and one of them under strong emotion declared that he had not been a careless observer, though he had held back so long. He had noticed that first came the clergy, then the Word of God, then the house of God, then prayer, then the sacraments (summing them on his five fingers). Steadily they had come and were working strongly. He could no longer resist; he was a believer in these, and from this moment would have himself and his family prepared for baptism. He spoke all this in an excited way, standing on the seat, advancing from seat to seat, unconscious that he was rushing aside those who sat upon them. The service lasted four hours! The incident stopped the further remarks I was going to make, and instead, we all knelt down and prayed for the converted sorcerer. Te-wal-pet-ya, that he might be further enlightened and helped from above."

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was a shrewd and accurate observer. Each part of the Divine Spirit's organised instrumentality in its proper order: First, the living witness; then the message spoken by his lips; then the consecrated fabric, to gather men together; then prayer and worship in the House of Prayer; and lastly, for converts, the Blessed Sacraments, the links that are to bind man to Christ and sustain his spiritual life. The Missionary, in his teaching and witness, has rightly taken, as the Church teaches us to take, the Creed as the ground-work. By the setting forth of dogmatic truth in the facts of the Incarnation, the Death, the Resurrection, the Ascension, of Christ, along with the fact of the Holy Ghost having been sent down to dwell among men, as the purifier of the conscience and the liberator of the will, the springs of action have been set free, and Christian living has been evolved out of Christian belief. The kingdom of God has been proclaimed, not as meat and drink; and religion has been exhibited, not as a system of ordinances, but as a binding of the redeemed soul, through Christ, to God. Not the less has it been carefully kept before converts, that only through constant and faithful use of the means of grace could they hope to become strong men in Christ.

Another feature in Mr Good's work has been the large and striking use of ceremonial and of ritual. In a letter written to a San Francisco paper in April of last year, he says that for the first few years of his work he allowed no symbol among them, save a simple Latin Cross; and for the most part held his services, except when prevented by weather, in the open air—his object then being to wean them from former superstitious actions and dependence on outward forms, and to teach them to worship God in spirit and in truth. In former years some of them had got a smattering of ultramontane Romanism. I can myself remember, long before the Lytton Mission was begun, how the Indians of that district would press round as we rode along, and showed little folded scraps of parchment with a + in the centre, and a "Mary, pray for me" in Latin or French. Occasionally there was a knowledge of her honoured name,

I have brought the history of the Mission down to the latest point, a little more than a year ago, of which I have any account. There are some features in it on which I should like to enlarge, especially those in which it stands in contrast to what is confessedly the other great Mission station in Columbia—viz., the C. M. S. Mission, under Mr Duncan, to the Tsimshian tribe in the far north. Before leaving the colony, I had visited and seen Mr Duncan's wonderful work, which made a deep impression on me, as it did, I believe, on every one who had seen it. At that time, Mr Good's work had not begun. All I know of it is from printed reports and from hearsay. Not the less am I inclined to think that there is more present prospect of permanence in the Lytton than in the Metlakahlah Mission. Good has worked out a system that has never been found wanting; and were he to die to-morrow, another man might easily be found to carry on the system, which is simply the system of the Church. At Metlakahlah, the man is everything. Take away Duncan, and I should dread lest the Mission should crumble away, or its adherents be attracted by other agencies hostile to the Church. Good seems, from the first, to have had faith in the excellence and the efficiency of the Church, as the great instrument in the hand of God for the evangelising of the heathen. The sorcerer mentioned upon his appeal to the unbaptised,

read of all men" who care to admit

dishonoured too often in its use; while of the saving Name they would be wholly ignorant. Guarding them, therefore, as there was need to do, against superstitious use of forms, especially in their earlier discipleship, the Missionary has not scrupled at a later period to adopt, as occasion might require or justify, such appropriate symbolism as might serve to impress the truth more deeply on the Indian mind. Thus, in the many baptisms that have taken place, the catechumens to be admitted have been placed outside the wide-opened western door of their Church. Just inside has stood the Font. One by one, they are called in to the Church. In making their vows of renunciation, they look out to the west. While expressing their belief in the facts and doctrines of the Gospel, their faces are turned to the east. As each group of six or eight receives the Baptismal Seal, they are led forward to take their places among the baptised, who are ranged nearer the Altar; while beyond them again, further east, are massed the Communicants. There was nothing of all this in the service, deeply interesting as it was, in which I was privileged to take part, at the Metlakahlah Mission in 1883, when I baptised some sixty of the Tsimshian tribe. The great octagonal building in which we assembled had no resemblance to, nor was there any endeavour to make it look like, a Church. The baptised and the unbaptised were commingled together. Silver dishes, lent from a ship-of-war, did duty for a Font. I wore my surplice; but I dressed Duncan would have been as pleased to see me in a black coat. I don't say all this as wishing to exalt the one mission at the expense of the other. I only want to record facts. Doubtless there is something to be said on both sides. But the fact is patent, that one mission is, and has from the beginning been, worked on distinctively Church lines; the other has not. And while I believe that each has done a great and noble work, I am interested in watching the progress and development of the two, because I believe there are seeds of weakness in the one which do not exist in the other. Another great difference between

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Mr Good, when in England, was able to tell of 50 native communicants. At the close of 1876 he is able to say that out of 130 native communicants, 75 assembled from parts far and near for an early Celebration on Christmas Day. Amongst this company of believers were an old chief and his wife, who "for the last eight years, on all the great festivals, have walked over 40 miles in all weathers to present themselves to the Lord."

The wife had lately recovered from a dangerous illness. Mr Good spoke to her as follows: "You were nigh to death, Sarah, the other day, but God raised you up, and you are here again to give Him thanks. Tell me the story of your recovery. Did your faith fail you? Did you seek enchantments, as of old?" "Oh no, sir. My husband said, 'Have faith in God; trust in Him.' And He upheld me. It was the hour of evening prayer. Quasopale had gone to lead the devotions of our people in the church which he had built. The bell was ringing, and I was praying, when Jesus appeared to me in great glory and beauty. He assured me of my recovery."

Another convert is mentioned by Mr Good, in this letter, as absent on this occasion for the first time. He had gone on a longer journey, even to the land that is very far off. But never, in life, had he missed the services at Lytton. Though blind, and having to grope his way, staff in hand, a distance of 11 miles, he would remain over the Sunday, with perhaps not more than a crust for sustenance; then slowly and painfully grope his way home. Surely such as these are "living" epistles, to be "known and read of all men" who care to admit

French Mission Co. 15 m

Rev R. J. Dundas

the two Missions consists in this, that whereas the Tsimshian Indians have been kept apart from the heathen in their beautiful and well-ordered settlement of Metlakahli, into which no heathenism was allowed to come, the Lytton and Thompson River natives have not been so isolated. And this has been done designedly. "We have not sought to separate the heathen from the lump that was to be leavened, but to leave the converts as lights among their old surroundings, while trying to strengthen them against the evils of these surroundings. There has been no rash interference with tribal rights and customs. They have been trained to stand alone—to be self-respecting and self-reliant." Here, then, I notice a directly contrary policy to that which has prevailed at Duncan's Mission. I do not pretend to judge between them. Both, no doubt, will prove successful under certain conditions—as, in fact, has been shown. Yet, in speaking of Duncan's plan, it is fair to remember that there is an early stage in the discipleship of converts in which they are little fitted to be lights to others, or as leaven which shall leaven others. They were just in that stage when he formed his Christian settlement; and since then, they have gladly welcomed heathen Indians there (all heathen practices and medicine-work being strictly forbidden), in the hope that what they saw and heard might excite in their souls a longing for the same truth that they found so blessed to their fellows. Still, the distinction is marked. In the one case the Christians have been gathered into one place, separate from the heathen around them; in the other, they have been left undisturbed to dwell among their own people, and, if it might be, influence them for good.

Again, I should say that the stages of discipleship have been much more distinctly marked amongst the Lytton Christians than among the Tsimshians. The Indian seeking to be taught, first receives a certificate that he is an inquirer. By-and-by he is raised to the position of an accepted catechumen, and receives a fresh certificate, which is granted after a special office, and with the consent and approval of the congregation. Again, a later step is

that of the candidate for Baptism; and in due course comes Confirmation and the Holy Communion. But for each step the probation is long and strict. Most of the baptised have been from four to six years under discipline and preparation. I do not mean that there has not been probation at Metlakahli; but I do not suppose the stages of discipleship have been so marked; while, so far as I know, no Confirmation has ever been held there. To those who believe in the graces of Sacraments, the lack of Confirmation and of Holy Communion following thereupon must seem a complete check in the spiritual development of a Mission. I have a strong admiration for Duncan; but the unhappy line he has taken in connection with the miserable schism of Mr. Cridge, his open and avowed sympathy with the schismatic, and defiance of his Diocesan, can work nothing but harm to the cause. Fortunately, the C. M. S. (who, to do them justice, do not, I believe, approve Duncan's action in this matter) have sent him a clerical colleague, of whom the Bishop speaks very highly; so we may hope that the harm will be less than it threatened to be. In contrast with all this, we see how the Lytton Mission has been identified with the Bishop from its commencement, and its converts taught to recognise and reverence his office and work in the Church.

It has been a grand work—unless all who have written and told us about it, from the Bishop downwards, have conspired to deceive us. Are there any amongst the readers of the 'MISSION CHRONICLE' who think so? And if there are, is it unreasonable to ask, Why, on what ground, they think so? There are in every colony nominal members of the Church, whose membership the Church could well afford to dispense with—who, not in their colony, where they dare not, but in England, where none are by to contradict it, love to depreciate true work and disparage the workers, who speak evil of dignities, and do not stick at making havoc of reputations; and too often, to unthinking minds that take all for gospel, they seem to speak with authority. I cannot say I fear greatly for the Lytton Mission on this account—least of all for the noble-hearted Bishop,

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who has so forwarded and fostered the work from its commencement. And so, with all confidence, I commend it to the sympathies of Scottish Churchmen. In response to its needs, not greater, but certainly not less, than those of whitening harvest-fields in other lands, I invite such aid as shall

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Ireland together. . . . I am making an effort to put the district of Esquimalt into thorough order, and am supported by my people, few of whom can give much. If you can send me a small sum of money, or a parcel of clothing, we shall be indeed thankful."

A portion of the contents of this box was specially sent to the family of the missionary, whose interesting work among the Thompson River Indians has been related in these pages. Those who contributed to it are warmly assured of the thankfulness with which the gift was received. Mr Good speaks sadly of the increasing difficulty he feels, with his heavy domestic responsibilities, in carrying on his work, and begs you to give circulation to the following appeal:—

"COME OVER AND HELP US.

"The Rev. J. B. Good, for the last twelve years in charge of the S. Paul's Mission, Lytton, which has been so signally blessed of God, and fruitful in souls added to the Church (the number of Indians baptised being over 500), appeals to the Church at large for volunteers to come out and help him in perfecting the work so auspiciously begun. Lytton emphatically needs a brotherhood or society of helpers who shall be independent of all external circumstances. A goodly

company of say five or six persons—priest, assistant in orders, or lay brother, with two or three 'sisters' who had the means, or could obtain help sufficient for outfit, passage, erection of house, &c., and maintenance (£2000 would justify the venture, with £500 annual income)—would find such an opportunity and open door for doing God service, and advancing the interests of the Church in these furthest bounds of the West, as perhaps no other Mission field on the continent would offer. "The Thompson or Neklakamuk tribe is some 2500 strong; they are rapidly advancing in civilisation, and are worthy of any amount of attention. A considerable portion of the Common Prayer Book is now translated into their tongue. The climate is exceedingly healthy and bracing, the scenery grand and sublime, the Mission property beautifully situated; and it only needs a wise outlay of money and judicious management to make it yield the staple products of the soil—with not a few of its dainties, such as melons, Indian corn, and tomatoes. . . . Mr Good, being in charge of so vast a district, . . . and having so long borne the burden and heat of the day—for the most part single-handed—now asks those willing in the Lord . . . to come and cast in their lot with him, and so 'speed on the work' that now languishes for lack of the help and helpers for which he now, in faith and hope, once more appeals."

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The box sent out from the CHURCH-WOMEN'S ASSOCIATION last May was joyfully received about Christmas. A sale was immediately arranged, and Archdeacon Wright says—

"The money produced was most acceptable, and right thankful are we all to you and the friends who so generously upheld us in our hour of need. At present we are suffering from a wretched schism, which has rent the Church in twain \* and

created a bitter spirit in the place. Of course the Gallios and Denases delight in our affliction. Our finances are necessarily greatly reduced, and there is not, I fear, any great reason to suppose that they will speedily improve. That only makes your efforts in our behalf the more valuable. Our chief difficulty is the size of the diocese and a widely scattered population. It is so difficult to minister to a few thousands occupying an area of 500 by 400 miles—as much as France and

\* The Cummins and Oridge schism, which, in the person of the so-called Bishop Gregg, has tried to obtain a footing in the diocese of Canterbury.